where he is addressed as having been appointed to "set in order the affairs of the church, and to ordain elders in every city." Titus, and the rest of the overseers of similar rank, (call them by what name you please; for it is the office, not the name which we must look at) were, therefore, evidently superior to the elders and deacons, and had the sole authority to ordain them.

Now, this three-fold, primitive order of ministry has been uninterruptedly continued down to our days; nor was it ever ques tioned for the first fifteen centuries A. D.

The Christian Church, discovered in the heart of Asia, by Dr. Buchanan, and which has never had any communication with others, and "never submitted to the heresies of Rome, in any way, was episcopal in its government; its discipline was orderly, and its Liturgy scriptural."*

The Church of England, in the same way, has continued, with Scriptural obedience and regularity, in the apostolic polity; and she shines forth, at this day, through the blessing of God, more gloriously bright than ever.

Seeing then, that it is UNSCRIPTURAL, and CONTRARY TO THE DIVINE INSTITUTION, to form any other church government than the Episcopal; and, therefore, that all other forms of church government are not merely a departure from Man's institution, but that of the great Head of the Church Himself, and consequently,

sinful and presumptuous; it follows that it is our plain, imperative duty to obey the commandment of God and Christ rather than the presumptuous and self-willed opinions of sinful men, -even as it is written, "Let every soul be subject to the higher powers, for their is no power but of God: the powers that be are ordained of God. Wherefore ye must needs be subject, not only for wrath, but for conscience' sake." [Rom. xiii. 1-5.] And, as respects our duty towards Separatists, and such a cause divisions, and fulfil the fearful prophecy of the apostle, in

being "despisers of them that are good, high-minded, and after their own lusts heaping to themselves teachers, &c.," the command is plain and emphatic, that we are to mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. [Rom. xvi. 17.] The force of this injunction is considerably increased by the consideration of the precepts of duty, concerning UNITY and love; as, for instance, 1 Cor. i. 10; 2 Cor. wiii. 11: Phil. ii. 2, and i. 27.

Of course this duty of "abstaining from all appearance of evil," in countenancing, in any way, the sin of Schism, does not preclude the exercise of every fruit of charity (1 Cor. xiii.) towards private individuals, or the shewing hospitality and kindness to those who differ from us. Far from it; but as we ought to love Dissenters, as fellow-creatures for whom Christ died, so ought we also to mark and avoid Dissent in every way : even as it is our duty to love the sinner whilst we hate the sin.

As for the argument used to defend Schism, - that "Dissenters have been, and are much blessed, as glorious instruments in the conversion of the Heathen,"—this is no proof at all that the Lord Jesus has brought them into His fold, as some persons argue .-For the Lord permits many evils to continue in this world, and knowshow to make them work together for good; as even the wrath of man is made to praise Him, whilst wrath is forbidden, and it is declared that "the wrath of man worketh not the righteousness of God." Thus, we find St. Paul declaring that, "some indeed preached Christ even of envy, and strife, and of contention." [Philip. i.] "Notwithstanding," adds he, "every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Now, does the Apostle approve of the manner and motives of these men, though he rejoices that even by them, Christ, his beloved master, is magnified? Assuredly not. Is the prosperity of the wicked, (as described, for instance, in Job. xxi.) the increase of their flocks and property, and the merriment of themselves and children, argue that they are blessed of God? Far from it; as the 29th and 30th verses emphatically declare.

The great day of judgment will clear up many mysteries in the moral government of the Almighty, shew gloriously why He permitted success to attend many evil doings; and that many things which were highly esteemed among men, and justified before men, were ABOMINATION in the sight of God. [Luke xvi. 15; and Matt. vii. 21, 22, 23.7

As for the alleged saying of one of our Bishops, that "a person conscientiously leaving the Establishment is not guilty of Schism;"-it would be sufficient to reply that, even if he did indeed say this, it is no argument in favour of Schism, that a b shop should countenance it! And then we must be candid, just, and wise enough to ascertain what the rest of the bishops say,what the Bishops and early Christian Fathers have said for 1800 years; if human authority is put into the balance.

Besides, although the Bishop alluded to were one of the soundest divines, one of the ablest theologians, and one of the best, most spiritually minded, and most levely of Christians, that, by the grace of God, had been "made to differ from others," [1 Cor. iv. 7; xv. 10.] yet, he is not infallible !

Peter was an Apostle, and one of the chosen servants of our Lord and Saviour, and full of the grace of the Holy Spirit; yet he erred, and caused the Galatians to err : and " when he was come to Antioch, Paul withstood him to the face, because he was to be blamed." [Gal. ii. 2.]

In conclusion, I will merely add that I am but too well aware, that all the arguments and fair inferences which I have adduced from the Bible in support of Episcopacy, (for this is the real question at issue, and not the ESTABLISHMENT, which has nothing to do with it :- witness the beautiful Episcopal Char Scotland, -or that in the United States of America, -or the Syriac Christian Church,) and in condemnation of Dissent, or Schism, will be totally unavailing to convince you of the truth, unless the Holy Spirit blesses our words, to the edification of the

May He manifest Himself effectually to the hearts of us both -of us all, and "guide us into all Truth," through the intercession and gift of Jesus Christ our Lord! Amen.

Certainly, "our difference of opinions" must "increase instead of harmonizing," if you return not into the communion of the Scriptural and Apostolic Church of England, (and the very argument urged in favour of Dissent, viz., its success and the blessing attending its labours, should very weightily conduce to deter any from leaving the Church of England, and lead all to join her communion), for the longer I live, the more cause I see to feel thankful at having been born and brought up in her; and every day manifests, more and more, her extreme value and importance to the welfare of our Country and her Colonies, and how excellent and precious are her Articles and Liturgy, in guarding against and preserving us from "all false doctrine, heresy, and schism;" and teaching us, from our childhood upward, to "fear God, honour the King," and all in authority under him, to be lovalists. " as unto the Lord," to live in charity with all men, by the help of God's grace, in every thing "looking unto Jesus, the author and finisher of our faith," and doing all things through Him.

As for Dissent, look around you, and see its increasing evils,the numberless sects starting up, in all directions, of name and doctrine innumerable and various, to distract the mind, "divide the house," and to give weapons to the Infidel, the Papist, and the Scoffer! Oh, that it might please the God of all grace and goodness, so to influence the hearts of all "those who love the Lord Jesus Christ in sincerity," that it might once more be seen, in this world, that true Christians are "of one heart, and of one soul!" And oh, what a beautiful, glorious, and sublime sight it would be, in the eyes of the whole world, to see them "stand fast in the same spirit, with one mind striving together for the faith of of my Spirit in this holy and important office. To the the Gospel!

May our gracious and merciful God grant that this may be, through the effectual operation of the Holy Spirit, for the sake of the LORD JESUS CHRIST, our Righteousness and only Me-

* This passage I quote from a little work, entitled, "Brittan's Apology for Episcopacy," and memoriter from "Buchanan's Christian Researches.'

now and ever. Amen.

THE CHURCH.

COBOURG, SATURDAY, MAY 30, 1840.

The letter of an intelligent and pious correspondent in defence of Episcopacy, which appears in a previous column, will be read with much interest and satisfaction. We are not at liberty to enter into particulars as to the circumstances which gave rise to it: it must suffice to say that it was written without the most remote view to appears in our columns. We were struck with the Scriptural proofs which it furnishes, the clear and correct reasoning which it evinces, and above all the calm and kind spirit with which it is pervaded; and with this combination of advantages we felt that its publication would be beneficial.

The allusion made by our correspondent to the Aaronic priesthood, and the manner and terms of its constitution s striking and pertinent; and the arguments for Episcopacy and the Episcopal succession derive much of their force from the analogy which is maintained in the Christian dispensation with what had been specially revealed in the Jewish. No sooner was the tabernacle erected by the direction of Moses, and the Ark of the covenant set up, than persons were appointed whose exclusive office it should be to wait upon the altar of the Lord and stand forth as the ambasssadors and representatives of in the Word of God, for any deviation from this original the Most High. But this was not an appointment to be constitution of the ministry?—We have, in an early left to chance,—not one to be fulfilled as the spontane- stage of the Jewish history, a fearful warning against ous zeal of individuals might happen to direct, -not one in which the voice of the assembled congregation was to decide. This was an office the filling of which Almighty God took into his own hands: he named the individuals who were to undertake and supply it; and he pointed out the way by which it should be perpetuated and rendered permanent,—undisturbed by the caprice or rash interference of man. Aaron a d his sons were, accordingly, solemnly set apart to the priest's office by the command of God himself; and in the family of Aaron, or of others specially called by God, was the priest's office to be retained until HE should arise who was to be a priest for ever after the order of Melchizedeck,"-in whom, as the great and heavenly antitype, all the types a fearful example was made of these usurpers of an ofand ordinances of the Law were to have their fulfilment, fice, the holders of which God himself had specifically -who was to introduce a new dispensation and form a new ministry, to be perpetuated, on the same principle, the principle, afterwards asserted by an apostle of the to the end of the world.

We repeat, on the same principle; for at a very early stage of his divine mission, our blessed Lord manifested his adherence to what in the case of the Mosaic priesthood had been established. Aaron was the High-Priest of the Jews; and under him were the PRIESTS, his sons or members of his family; and in process of time, the LEVITES were appointed to be hereditary ministers, in an humbler capacity, in the services of the sanctuary. Why these THREE ORDERS were thus constituted by command of Almighty God, and the ministrations of the sanctuary not confined to one, it is not for us too curiously to enquire; although there is a reasonableness in that it was so ordained in correspondence with the number of persons in the adorable Trinity,-that the vicegerents of heaven, in matters pertaining to the spiritual interests of mankind, should, as an ancient Father, Clement of Alexandria, intimates, bear that striking but humble relation to the "evangelical glory."

But let us see how this constitution of the Ministry was adhered to, when the "old things" of the Mosaic economy "had passed away," and "all things" under the Christian dispensation "had become new." our Lord remained upon earth, he himself was necessarily the Head of his Church. He, as an Apostle indeed has styled him, was the "HIGH PRIEST of our profession;" and it was not long before a closer analogy was nstituted with that which had previouly been the acsnowledged Church of God, but which was now to merge into one more spiritual and complete. Soon after he commenced his ministry, our Lord selected from his followers Twelve Apostles to preach the kingdom of God, and administer the appointed rite of admission into his religion; and that the analogy with the Aaronic priesthood might be complete, he subsequently sent out SEVENTY DISCIPLES, subordinately to the Twelve, as dispensers of his word and doctrine.

Here then, even in our Saviour's time, we have the gradations of rank in the Ministry, which were so solemnly constituted in the days of Moses by command of God himself. Nor will any one who piously and religiously contemplates the circumstance, venture to say that the correspondence was accidental and not designed. The idea must be rejected, wheresoever entertained, that the Jewish economy was so far abrogated as to be annihilated: no, that dispensation was fulfilled, and not destroyed; it was designed that it should merge into, and spiritualized and complete under the Christian form; but we are by no me in allowed to do so much dishonour to the solemn and special appointments of Almighty God, as to class any of them with things of nought, or to suppose that they are so far done away with as to have no reference, no bearing upon, no resemblance, as a type, to the higher and holier dispensation which was to succeed. In the words of our Lord, we are to regard "not one jot or tittle of the law to have passed way;" but to have merged into-to have been fulfilled in the better dispensation which He introduced and sanctioned by the shedding of his own blood.

succeeding our Lord's sojourn upon earth, and see how far the primitive constitution of that ministry was then days were spent by him on earth, setting in order the things "pertaining to the kingdom of God." And here we find that the important subject of the priesthood of his blood-purchased Church was not overlooked. In a very distinct and solemn manner, -now that he was no longer to be the personal and visible Head of his Church upon earth, -he delegated to his Apostles that authority which hitherto he had exercised himself, viz. the power of appointing others to preach the Gospel and perform the ordinances of the Lord. "As my Father sent me, so send I you," were the words in which this new commission was clothed: as much as to say, I leave personally perform, to preach to the world the glad tidings of redemption and to delegate the same to "faithful men who shall be able to teach others also," that there may "not be wanting a man to stand before the Lord forever." In confirmation of this trust, he adds, "And lo! I am with you always even unto the end of the world": to the end of time, you and those who shall succeed you, shall experience the guidance and comfort end of the world the presence of Christ, in a spiritual manner, should be with those who became accredited "ambassadors of the Lord," -who received a valid commission to be the "ministers and stewards of his myste-

The Apostles therefore, after our Lord's ascension. became the visible overseers of the Christian Church, rable object.

it will be sufficient (out of the above references, which are only a diator and Advocate; unto whom, with God the Father, and and exercised the highest office in its priesthood,—that few amongst many plain facts) to read the 5th verse of Titus i., God the Holy Ghost, the One great and glorious Triune-God, of conferring upon others the power to preach and bapour Saviour, be glory and majesty, dominion and power, both tize. Under them were the Seventy Disciples, for we no where read of their office having been abrogated; and not long after the THREE ORDERS of the ministry were completed by the appointment of the Seven Deacons, who held a grade in the Christian Church similar toand which by early Christian writers has been compared to-the order of Levites in the Jewish.

Converts were made by thousands in a day; disciples were multiplying; Churches were every where established; and fresh supplies of ministering servants were required to meet these exigencies. And such ministers, we find, were appointed. Paul, miraculously converted, was added to the number of the Apostles, and Barnabas, publication, and that it was at our own suggestion that it too; became their fellow-labourer: in process of time, Timothy and Titus were raised to the same office,having respectively the oversight of Churches, and being commissioned to ordain elders and subordinate ministers throughout the bounds of their charge; and in the latter days of St. John, we find the Seven Churches of Asia Minor each possessing its "angel," president, or bishop.

Leaving the Apostolical age, we have Clement once the companion of St. Paul and his fellow-labourer, presiding over the Church at Rome; Polycarp, once the friend and companion of St. John, enjoying the oversight of the Church at Smyrna; and not a single Church existing, in any part of the world, for fifteen hundred years, which did not possess the three orders of Bishors,

PRIESTS, and DEACONS. And by what authority, by what justification, can this rule be departed from? What sanction is there contained any such innovation upon the appointments which it was the pleasure of Almighty God to reveal, -against any usurpation of that office which was specially delegated by himself, and the mode of succession to which was distinctly pointed out. Korah, Dathan, and Abiram, we are informed, were dissatisfied with the possession of the priesthood by the family of Aaron, and they broached the opinion, -which, in modern times, is heard without the awe and apprehension which then pervaded the thousands of Israel,-that Moses and Aaron "took too much upon them," and that "all the congregation were holy"; that is, that all had a right, if they chose to exercise it, to minister in holy things. We know what appointed,-how awful a vindication was then made of Lord Jesus, "No man taketh this honour to himself, except he be called of God as Aaron was." But what was presumptuous and sinful then, we can believe to be equally so now; although the Divine displeasure is not revealed in the same terrible and convincing manner .-As if in expectation of the revival of the sin of Korah, St. Paul expressly warns his followers against "heaping to themselves teachers, having itching ears," -an admo nition as applicable to later days of the Church as it was to his own. While, animated by the hopes and enjoying the privileges of the Gospel, we may speak to one another and "exhort one another" on this gladdening theme,-the salvation of a perishing world by a crucified Saviour; the gainsaying of Korah must be remembered, the presumption of Uzzah must be borne in mind, the sin of Jeroboam must be recollected, when any would venture to assume the priestly office without a lawful and valid delegation of the trust. To exhort one another and admonish, and warn one another, may be a warrant-

tismal sacrament, and to consecrate and distribute the symbols of Jesus' passion. But we shall not, at present, pursue the subject; enough has been advanced, at various times, for the conviction of those who will be convinced. May it engage he prayerful consideration of all our readers

able, a pardonable, yes a becoming thing; but it is ano-

ther and a sinful thing to seize the robes and the priest-

plate and the mitre of Aaron, and without a formal, regu-

lar and valid delegation of the authority, to stand up and

offer incense before the Lord,-to administer the Bap-

In the Gospel Messenger of last Saturday, we find the following remarks, so creditable to the head and heart of our excellent contemporary:

"CLERGY RESERVE LANDS IN CANADA .- The question in relation to the long agitated attempt to deprive the Church in Up-per Canada of a most important right, has been lately before the per Canada of a most important right, has been lately before the British Parliament, and through the energy of the Archbishop of Canterbury, the Bishops of London and Exeter, with others, has taken a direction which induces us to hope that a more equitable arrangement will yet prevail. By placing the Bill lately passed in the Provincial Parliament before the Law judges of the crown, that the work of spoliation will be stayed. Should the British Parliament deprive the Church in Canada of the lands in question and should the Queen put her hand to the edict, she will not prov a nursing mother of the Church, and moreover, the Governmen will not find in the extravagancies of republican legislation a mor cruel encroachment upon vested rights.

This, upon the troublesome question of the Reserves. will be the reasoning of every honest mind, in whatsoever clime and of whatsoever party; and until honesty has taken her flight from the councils of the high-minded and sound-hearted British nation, we shall not despair of its settlement upon the acknowledged principles of equity

In the St. John's (New Brunswick) Courier of the 16th inst., we have an interesting and gratifying account of a public meeting of the members of the Church of England in that city, to take into consideration a suggestion of the Vestry for providing suitable salaries for the Clergymen of the Parish. The Honourable the But let us pass on, as respects the Ministry, to days Chief Justice of the Province presided on the occasion, and stated the intention of the Church community of that city to raise towards the support of the Rector of adhered to. After his resurrection from the dead, forty the Parish and two Assistant clergymen, the annual sum of £600 currency, purely by voluntary contribution.— This, in addition to an annual grant from the Society for the Propagation of the Gospel in London and a vote of £300 from the City Corporation, would yield to the former an income of £500, and to the two latter a sti-

pend of £200 each. The meeting was addressed with much power and eloquence by the Chief Justice, Mr. Justice Parker, Wm. H. Street Esq., R. F. Hazen Esq., and other gentlemen; the resolutions were adopted unanimously in correspondence with the suggestion of the Vestry given above; and a sum exceeding £300 per annum towards you the high office which I shall no longer visibly and the object in view, was subscribed by individuals on the

> We are glad to perceive that proposals and plans for a church to be erected at Dunnville, on Lake Erie, have been advertised for by Agnew P. Farrell Esq. of Erie Hermitage; and we heartily wish every success to the

It gives us pleasure to learn that the subscription-list for the erection of a church at Grafton, (about seven miles to the eastward of Cobourg,) is rapidly and satisfactorily filling up; and we take this opportunity of uniting with the inhabitants of that village in the expression of their warmest thanks to the gentlemen in Cobourg

The numerous friends of the Honourable Chief Justice Robinson will rejoice to learn that he has arrived in Toronto, and that his health is much improved. The Commercial Herald announces that a meeting of the Tradespeople of the city had taken place on Tuesday evening last, for the purpose of adopting an address of congratulation to the Chief Justice on his return. In relation to this distinguished individual we find the following pertinent remarks in an English Provincial paper, the Newcastle Journal :--

"Such of our readers as feel interested in the present state o Canada, cannot fail to have been equally struck, with ourselves, at the singular cunning, mixed with folly, displayed by Mr. Hume in a question asked by him of the Colonial Secretary, in the House of Commons, a few nights ago, relative to the stay of Chief Justice Robinson, of Upper Canada, in this country; and as much, with the extreme simplicity of the ministerial answer. To send away the extreme simplicity of the ministerial answer. To send away the only man whose experience, knowledge, and station in the colony enable him to give Parliament the most correct and valuable information, at a time when bills are pending of the most vital importance, and which may end in immediate separation, (and not improbably by plunging that unhappy colony in the horrors of civil war,) seems an infatuation we would scarcely think possible for statesmen to be guilty of; and the mere suggestion carries with it an almost undeniable evidence of a foregone conclusion to be carried by enormous lying, to the success of which the presence of an honest and well-informed man would be a bar. We cannot, however, but hope, that our parliamentary leaders and champions of the British and Protestant cause, will put an extinguisher upon this 'Wile of Satan;' and that they will not suffer our brethren of Canada to be thrown, without the fullest enquiry, into the snares of a Popish and infidel faction."

Our readers will be pleased with the lively sketch from our correspondent "Zadig," on our last page.

ECCLESIASTICAL INTELLIGENCE.

THE NEWLY-APPOINTED CANON OF WINDSOR. - In the Gatette of Friday, the 10th April, the name of the Honourable and Reverend Lord Wriothesley Russell appears as the newlyappointed canon, in the room of the late Rev. the Provost of Eton. His Lordship is half-brother to Lord John Russell, and his name was, some time since, rather unpleasantly before the public, as being appointed by the government to the vacant Deanery of Exeter, when in reality the government had it not in their power to bestow it upon him, as the Lord Bishop of Exeter pretty soon showed them. The pointment in the present case, is, or course, correctly made, and will, we trust, be generally approved of, as his lordship is known to be a man of the most exemplary habits, sound in his religious views, and zealously attached to the doctrines and discipline of the Established Church. A correscondent of the Times quarrels with the government for having nade this appointment while stalls in other cathedrals are allowed to remain empty; and wishes to fasten on the government the court-yard. As there are two barracks, the service is perform mputation, that it was only to secure the promotion of the brother of the noble Secretary for the Colonies that they have departed from a regulation of their own framing, by thus inducting a man after their own heart into the vacant stall. Giving them all due credit for the fullest extension of their patronage, even to stables at Windsor, and this while the soldiers attending on 107 its abuse, we believe we are right in saying, that, in this instance, they have acted up to the letter of the law. It declares, if we understand it aright, that every third vacancy in the canons of Windsor shall be filled up, till the number is reduced to what those self-made framers of ecclesiastical constitutions have determined shall in future be the standard. We enter not upon the question of reduced numbers, and, in consequence, reduced efficiency, in Cathedral institutions, but we believe we are right in exculpating government in the present case from anything like an unjust o partial bestowal of patropage. - Windsor and Eton Journal.

> THE VICAR OF LEEDS. TO THE EDITOR OF THE GLOBE.

Vicarage, Leeds, April 11, 1840. Sir,-I have just read in your paper of the 9th instant, the following paragraph:

"POPERY IN THE CHURCH .- Dr. Hook, Vicar of Loods, while preaching in his church on Sunday morning last, publicly, earnestly, and eloquently exhorted his hearers to offer up their prayers for the souls of those who have recently departed this life .- York-

I am not in the habit of contradicting the false reports which are occasionally circulated against me in different newspapers and magazines; but as it is thought by some persons, to whose opiion I defer, that in this instance I ought to deviate from my rule, I feel sure that you will permit me to inform those of your readers who feel an interest in such matters, that the above statement is Christianity. The Venerable Archdeacon, in addressing the this letter meet the eye of him who, yielding to an evil influence, invented the falsehood, I would, with all affection, entreat him to remember the place assigned by Scripture to those who persevere in the sin of which he has been guilty .- I am, Sir, your obe-W. F. Hook. dient humble servant.

NOBLE EXAMPLE to Proprietors of Mills, Factories, Foundries. &c., and to Shareholders in Railroads, Canals, Mines, &c .- It is gratifying to record every fresh instance of the recognition of the principle that it is the duty of the employer to promote the spiritual instruction as well as the secular education of the employed. The liberality, disinterestedness, and purity of motive which prompted the proposal made in the following letter to the Vicar of , in the county of Lancaster, in behalf of as poor, illiterate, and destitute a place as can be found almost in any of our nanufacturing districts, or in the most neglected section of any of our overgrown towns, cannot but be admired; nor ought the example therein set to be lost upon those among us who, for their own increase in wealth, induce our population to congregate in places destitute of accessible means of grace, and in such numbers as far to exceed the influence of the parochial clergy :-

COPY OF LETTER, DATED 30TH MARCH, 1840. Rev Sir - My brother R - B - , who resides at Leeds, and nyself, are joint proprietors of a mill and some other property in the township of C-, a place that we consider very destitute of Church accommodation; and, believing that if the inhabitants could be imbued with Church principles, they would be better disposed toward the establishments of their country, both political and religious, we feel inclined to endow a church, if through your influence one of moderate capacity could be erected near the part called C- Waterside. We have been led to understand that the person who endows is entitled to present to the church.-I am,

It is worthy of remark, that this munificent offer is made in but the second year of the proprietorship and the first of the actual working of the mill, and that it comes, too, simultaneously with an extensive enlargement of the premises, and a serious outlay in machinery, &c. Surely such a proposal ought to meet with the support it so richly deserves; and who can doubt an attendant essing upon commercial enterprise when the first fruits (and in this instance more than the first fruits) are dedicated to the service of the God of all our mercies? - Leeds Intelligencer.

We rejoice to find that every where exertions are making to remedy the present want of church accommodation; and among the places stirring in the good cause the respectable parish of Witham is not the least active. The subscription for building a new chapel in the centre of the town already amounts to £1456. The Bishop of London (the patron of the living) gives £50, and some endowment; the Rev. H. Ducane, £300; J. H. Pattissen, Esq., £150; W. W. Luard, Esq., and E. W. Walford, Esq., 50 guineas each: Jonathan Bullock, Esq., T. Tomkin, Esq., and the Rev. I. Newman, £25 each; Mr. James Beadel, jun., in addition to his gratuitous services as architect, 20 guineas; and the Rev. J. S. Banks, £20. The sum required is £2000. W. H. Pattisson, Esq., gives the site for the chapel. The population in 1831 was 3052, and the church, which is at Chipping Hill, a mile from and its vicinity who have so generously contributed their the town, can contain only 1000 persons. The proposed chapel pecuniary aid towards the furtherance of that very desi- is intended to accommodate 600; and one-half of the sittings are to be free. We admire the christian and patriotic spirit in which

the committee have interested themselves, and have been supported in this affair.—Essex Standard.

New Church.—On Tuesday last a highly respectable meeting of the inhabitants of Grantham was held in the Guildhall (W. Walkington, Esq., Mayor, in the chair) to consider the propriety of erecting a new church in Spittlegate, when resolutions in favour of that desirable object were unanimously passed, and a subscription, amounting to upwards of £2000, was forthwith entered into, Earl Brownlow heading the list with £500.—Boston Herald.

On Tuesday last, the 20th of April, the Bishop of Oxford, accompanied by Archdeacon Clerke, arrived at the Governor's house at the Royal Military College, for the purpose of holding a confirmation at the institution, for which the Right Rev. Dr. Wheeler, the Chaplain of the establishment, had been engaged in preparing the Gentlemen Cadets for the last three months; and on Wednesday, the 29th, his lordship confirmed above 100 of the young gentlemen in the College Chapel, and concluded the ceremony with a most appropriate and impressive charge.

The Lord Bishop of Bath and Wells has just completed his triennial progress throughout his diocese, in the course of which upwards of 10,000 persons were presented to his lordship as candidates for confirmation, being an increase of one-fifth upon the number of candidates in 1837.

The Christian Knowledge Society has abandoned the plan publishing a Scripture commentary. It has, in lieu of maintaining two missionaries in the Scilly Islands, intimated an intention of granting £3000 by way of endowment of curates, those islands being lately added to the diocese of the Bishop of Exeter. The standing committee have also recommended a grant of £3000, for founding a church coilege at Sydney, for New South Wales.

THE CHURCH.—The largest number of communicants for a period of 52 years attended the parish church of Castletownroche, in the diocese of Cloyne, on Easter Sunday; and on Christmas day last, the greatest number for 92 years attended the same church. At the distant periods alluded to Castletownroche was an union of five parishes, since severed; which fact renders the more remarkable and gratifying the increased number of communieants in a single member of that union .- Cork Constitution.

The Rev. Sir Edward Bowyer Smith, Bart., of Hill Hall, in the county of Essex, has contributed not less than £3000 for the erection and endowment of a new church in the parish of Camber well, Surrey, weere he has an extensive property. Sir Edward Bowyer Smyth is the representative of Sir Thomas Smyth, who vas Secretary of State to Queen Elizabeth.

CHURCH ACCOMMODATION FOR THE SOLDIERY AT WIN son.—The soldiers at present quartered at Windsor amount 2000, and for this vast number of persons there is no church of chapel of any description. The only religious service they can attend, is one which lasts about ten minutes, at eight o'clock in the morning, which is performed, winter and summer, in the open once a fortnight in each. In the parish church and chapels of easo there is no room for the soldiery, and they, consequently, never have the advantage of hearing the word of God preached. short time since £70,000 was voted by parliament for building alty have no place of religious worship. Are they to attend the projected Popish chapel?

BISHOP OF NOVA SCOTIA.

We are happy to find that in letters by the April packet, his Lordship expresses his intention, (D.V.) to embark in the steamer of June 1st for Halifax. He was still busily advocating the Society's cause in various parts of England.—Colonial Churchman

ARCHDEACON WILLIS.

We extract from the account of the late celebration of the St. George's Society at Halifax, in honour of the Queen's Marriage the following notice of the Archdeacon's sermon in St. Paul's, be fore the Society, of which it appears that he is Chaplain.

The Venerable Archdeacon Willis, the Chaplain of the Society, gave an excellent discourse, from the appropriate text, "Fear God! Honour the King," in which he impressed upon his hearers the first great principle of the Christian religion, the fear of God, 85 paramount to all other considerations, and that, in the Christian character, it included every variety of civil obedience. He also enlarged upon the duty of the subject under every form of govern ment, and the respect which is due to all placed in authority station, under the Sovereign and over us, as commanded by Christian religion, illustrating the subject with arguments deducts from the example of our blessed Saviour. The relief of the disssed, he urged as a duty commanded to us, by the P a fulsehood, without even the shadow of a foundation. Should ciety on their benevolent objects, more especially in alleviating the misfortunes of their countrymen, made some touching allusions to his native land, to the high rank and proud station which the bravery and the industry, the virtues and the intelligence of her sons had commanded for her; and he felt assured, from the love they bare her, that those before him would still continue to preserve and support their high character as Englishmen, in the country of their adoption country of their adoption—ever foremost in deeds of charity, in their respect for the religion of their fathers, and in their patri attachment to their country, and loyalty to their Sovereign, which followed its practice. followed its practice. The visible emotion which these sentiments excited in the preacher was felt, we are sure, by every English man present. The service concluded most appropriately with the National Anthem. surgin the National Anthem, sung in the first style by the Choir and assembled congregation. Nor must we omit to mention that be fore the sermon the anthem, "Glory be to God, &c.," from Communion service, was sung with powerful effect. Colonia

King's College, Windsor, April 10th, 1840. At a Convocation held this day, Mr. Chas, Scott Jeffery, held moner of this University, was admitted to the degree of Bachele in Arts.

Offill Untelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE

PROGRESS OF CONSERVATISM. From the Standard, April 28.

Wherever the voice of the country can find an ope fair expression, it may now be heard distinctly proclaim ascendancy of Conservative principles. The people have everywhere seized upon the opportunity of the election of the selection of the colors in the Fortest and the colors are the colors and the colors and the colors are the colors are the colors and the colors are the colors are the colors are the colors and the colors are the colors and the colors are the colors are the colors are the colors and the colors are the colors are the colors and the colors are the colors are the colors and the colors are the colors are the colors and the colors are the colors and the colors are the colors are the colors are the colors are wardens in the Easter week to manifest their feeling, sent an anticipation of what will be the event at the nos election. We have already given the gratifying result of tests in Birmingham, Lambeth, and several of the met parishes. We have now to add those of Manchester, N and Dover; but the most striking case of all is that of ter, where the Conservative candidates have been chost majority of greatly more than FOUR THOUSAND, not ing the most extraordinary exertions on the part of the Radicals. Well might Mr. Hindley hint at the Stockport a that Whig Radical principles that Whig Radical principles are on the decline in and Cheshire. Indeed, they have sunk beyond our own everywhere; nor do we think anything can sink them lower cept it be a further display of corruption and servile obedien.

Mr. O'Connell in the case of Lord Stanley's bill.

The nomination took place on Monday, and the polling of Tuesday. The following was the state of the poll at the hour mentioned:— TOTNES ELECTION.

DESTRUCTION OF THE PARTY OF THE				-	14
Gisborne					72
Baldwin		-			-
					6
	Majority		-		
	TWELVE	O'CL	OCK.		144
Gisborne					142
					140
Baldwin			3000		
					2
	Majority		-		TT.)
TOUR (Majority	LOSE	OF TE	IE PU	158
Baldwin					151
Gisborne		-		11-07	7
Majori	ity for Baldw	in [C	onserv	ative	